

# Nineteenth-century religious-spiritual revival movements in the Catholic Church

## The religious and social context of the life and activity of Jadwiga Zamoyska née Działyńska

Dziewiętnastowieczne ruchy odrodzenia religijno-duchowego  
w Kościele katolickim

Kontekst religijno-społeczny życia i działalności  
Jadwigi z Działyńskich Zamoyskiej

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**Abstract:** Showing the context of the religious and social revival in Europe at the turn of the 19<sup>th</sup> and 20<sup>th</sup> century appears to be necessary to present the atmosphere in which Jadwiga Zamoyska lived and worked. A wide panorama of issues related to the renewal of spirituality helps to find the roots and motives of the awakening religious and social awareness, the role of the laity in this process, and especially the women's movement. Pointing to the sources of renewal gushing from European centers is intended to show the relationship between spirituality in Poland and the spirituality of the Church in Europe, which then influenced the development of spirituality around the world. Numerous schools of spirituality point to the richness of the religious life of that period. One of them, the Oratorian school, deepens Zamoyska's spirituality. Undoubtedly, also other schools, whose spirituality permeated the faithful living in the Polish lands, had an impact on the beginning and development of the religious and social activities of the founder of the School of Economics in Kórnik.

**Keywords:** Jadwiga Zamoyska; religious renewal; spirituality Poland; women's social movement

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**Abstrakt:** Ukazanie kontekstu odrodzenia religijno-społecznego w Europie przełomu XIX i XX wielu okazuje się konieczne do przedstawienia atmosfery, w jakiej żyła i działała Jadwiga Zamoyska. Szeroka panorama zagadnień związanych z odnową duchowości pomaga odnaleźć korzenie i motywy budzącej się świadomości religijno-społecznej, roli świeckich w tym procesie, a szczególnie ruchu kobiet. Wskazanie na źródła odnowy tryskające z ośrodków europejskich ma na celu ukazanie związku duchowości na ziemiach polskich z duchowością Kościoła w Europie, który oddziaływał wówczas na rozwój duchowości na całym świecie. Liczne szkoły duchowości wskazują na bogactwo życia religijnego tamtego okresu. Jedną z nich, szkoła oratoriańska gruntuje duchowość Zamoyskiej. Niewątpliwie także inne szkoły, których duchowość przenikała wiernych żyjących na ziemiach polskich, miały wpływ na rozpoczęcie i rozwój działalności religijno-społecznej założycielki Szkoły Gospodarczej w Kórniku.

**Słowa kluczowe:** Jadwiga Zamoyska; odnowa religijna; duchowość Polska; społeczny ruch kobiet

## Introduction

The history of the Church in the 19<sup>th</sup> century and the beginning of the 20<sup>th</sup> century was much richer in important facts, events and problems than it used to be. As noted by Bolesław Kumor, in a relatively short time framed by the dates of the Congress of Vienna (1815) and the Springtide of Nations (1848), the renewal of the Catholic face of the Church in Europe once again led to the realization of the medieval model of the relationship between the ‘altar’ and the ‘throne’. This tendency suited both the institutions of the state and, initially, the Church. The governments of states reaped enormous benefits from the subordination of the Church, and the Catholic Church saw in this union the main barrier to spreading revolutionary and anti-clerical ideas. However, historians also note the emergence of internal currents of Catholic revival and the liberation of the Church from the influence of state governments during this period. It is the time of appreciation of scholastic philosophy and development of Catholic theology, modernization of pastoral forms, resumption of Catholic universities activity, formation of new and numerous religious congregations, an increasingly deeper and more active involvement of the laity in the life, and religious and social activity of the Church<sup>1</sup>.

At the turn of the 19<sup>th</sup> and 20<sup>th</sup> centuries, there was undoubtedly a huge religious and spiritual awakening in the Western Church. The laity played a significant role in it. One of such people was Jadwiga Zamoyska née Działyńska (1831–1923), a social activist in the Polish lands, especially in the Poznań region, undertaking the work of educating young women in a religious, patriotic, family

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<sup>1</sup> B. Kumor, *Historia Kościoła. Czasy najnowsze 1815–1914. Okres restauracji odrodzenia religijnego i centralizmu papieskiego. Kościół wobec kwestii społecznej i nowoczesnej kultury. Poddział Kościoła bizantyjskiego i rozbieg w protestantyzmie*, vol. 7, Lublin 1991, p. 5.

and economic spirit. The historical-social and religious-spiritual context of the turn of the century is important when trying to show and embed Zamoyska's formative activity in awakening the awareness of dignity and unique vocation of Polish women, and conveying to them a deep and native spirituality.

### **1. Sources of religious and spiritual revival in Western Europe in the 19<sup>th</sup> century**

The religious revival and spiritual progress in 19<sup>th</sup> century Europe was a reaction to the new currents and ideas of the time. It is about positivism, agnosticism and materialism. Positivism, originated by August Comte, was born in France. In a radical form, it negated the sphere of supernatural human life, only experience and utilitarianism mattered. Agnosticism, a philosophical position excluding the possibility of knowing God, limiting human cognitive abilities to sensual phenomena, was a view shared by many scientists and doctors. The followers of materialism, on the other hand, excluded the existence of any spiritual beings, and above all, the God-Creator of the Universe, seeing in matter the only and exclusive background of the whole reality. Under the influence of these ideas, the de-Christianization of Europe progressed rapidly. Atheism was openly proclaimed, its leading precursors at that time included Ernst Heckel and Ludwig Feuerbach, Arthur Schopenhauer, Karl Marx, Friedrich Engels and Friedrich Nietzsche<sup>2</sup>.

Within the above mental currents, a destructive role was also played by Masonic organizations, especially Eastern lodges with a clear atheistic attitude. In addition, one cannot forget about the emerging ideas of socialism and communism, the genesis of which should be sought primarily in the theses of such French thinkers as François Marie Charles Fourier (socialism) and François-Noël Babeuf (communism). All these mental currents contributed to the lowering of the moral standard of living of European societies at that time, which resulted in: nihilism, lack of ideology, sexual promiscuity propagated by literature, fine arts, theater and the press. Some representatives of philosophy, theology and social sciences formulated modernist theses. This trend claimed that man could not grasp the existence of God by means of reason, reduced faith only to feeling, and denied the divinity of Christ. These phenomena were also accompanied by erroneous theories of the so-called Americanism, which postulated the uncritical adaptation of the Church's teaching to modern culture. This current underestimated the importance of dogmas and the role of supernatural virtues in the inner

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<sup>2</sup> S. Urbański, *Formacja życia duchowego w ujęciu głównych przedstawicieli szkoły zmarłychwstańskiej*, Warszawa 1988, p. 11.

life of a Christian. Pointing to the wide trend of spreading false ideas, one should also mention Jansenism, which arose earlier, already in the 16<sup>th</sup> century. It was characterized by moral rigor, as a result of which it had a destructive effect on sacramental life, and was particularly effective in inhibiting the practice of frequent Holy Communion and confession<sup>3</sup>.

The reaction to these negative directions and currents was the religious revival movement, first in France, Germany, Austria, England and Italy. In France, both clergy and lay Catholics were particularly involved. The most active was Fr. Hugues-Félicité-Robert de Lamennais, founder of the so-called Avignon school, from which a group of young lay Catholics interested in the spirituality of the Middle Ages emerges. This priest was also a co-founder of a Catholic organization working to free the Catholic Church from the influence of state power. Members of this organization supported the papacy, standing in opposition to Gallicanism. They also contributed to the establishment of Catholic secondary and higher education<sup>4</sup>.

In Germany, among the pioneers of the religious revival, first inspired by Romanticism, was Fr. Edmund Galicyn, founder of the so-called 'Familia of the Heart' circle. In addition, the theology center in Tübingen played a huge role in the renewal process. It was headed by Johann Adam Möhler, as well as other theologians, including Fr. Johann Michael Sailer, who was looking for a way to reconcile contemporary culture with Catholic theology. In Bavaria, an association of 'Confederates' was founded to defend religious values. In Austria, however, the spiritual and religious renewal was a reaction to Josephinism and Jansenism. In Vienna, the 'Society of Christian Friendship' was founded to promote literature for spiritual renewal. The capital of Austria became the place of banishment from Polish lands of Fr. Klemens Dvorak, an active preacher and confessor who was able to unite around himself influential personalities from the world of politics and culture. Together with them, he promoted frequent Holy Communion and Christian education of youth, made his apostolate effective in the press, and published studies in the field of asceticism and mysticism.

The renewal of Catholicism in England is to be attributed to the Oxford Movement led by John Henry Newman. His main goal was to find an apostolic foundation for Anglicanism. However, after Newman's conversion, the movement contributed to the rehabilitation of Catholicism in the eyes of the English.

In Italy, the main center of religious renewal was Turin, where St. Joseph Cotolingo, apostle of Christian charity, and St. Joseph Caffaso — educator of the

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<sup>3</sup> B. Kumor, *Najnowsza historia Kościoła (1789–1965)*, Lublin 1981 (mps), pp. 247–271.

<sup>4</sup> S. Urbański, *Formacja życia duchowego*, p. 12; L. Boriello, G. Della Croce, B. Secondin, *Historia duchowości. Duchowość chrześcijańska czasów współczesnych*, vol. VI, Kraków 1998, pp. 16–19.

clergy, and later St. Vincent Pallotti, founder of modern forms of apostolate and founder of several religious congregations, worked<sup>5</sup>.

The revival of religious life entailed the revival of the liturgy, and with it Christian spirituality. It is about a liturgical movement developing mainly in the Benedictine abbeys of Solemmes in France, Maredsous and Louven in Belgium and in Germany in Maria Lach and Beuron. This movement, thanks to Gregorian music and the liturgy of the church year, led to a deeper discovery of the mystery of redemption. The basis of the renaissance of the Roman liturgy was also a solid patristic, archaeological, liturgical-historical study, as well as the discovery of the value of medieval Gregorian music. Thanks to these inquiries, the importance of the liturgy in Christian spirituality increased, and the desire for a contemplative life was awakened. The liturgical movement has acquired universal significance since Pope St. Pius X published the relevant decrees on the importance of Gregorian chant (1903), frequent Holy Communion (1905), reform of the missal and breviary (1911–1913), which increased the interest of the faithful in the sacramental life, above all participation in the liturgy<sup>6</sup>.

In the 19<sup>th</sup> century, the social movement, which started in connection with urbanization and industrialization, as well as the concentration of capital in the hands of a few owners of production plants and mines, was developing equally strongly. These processes significantly contributed to the deterioration of the material situation of workers and increased the number of the unemployed. The clergy began to see the need for an apostolate among the workers, and they also inspired or founded professional unions and associations, which they often led. These organizations contributed not only to deepening the religious life of workers, but also fought for their rights. Catholic social teaching slowly crystallized. Its milestone was Leo XII's encyclical *Rerum novarum* (1891), in which the pope stood up for the dignity and rights of workers and expounded Christian social teaching while rejecting 'wild' capitalism and Marxist socialism<sup>7</sup>.

In the panorama of religious renewal movements, the role of the laity, concentrated especially in the organization of the Holy League, later transformed into Catholic Action, cannot be overlooked. These organizations contributed to the formation of a deeper religious life inspired by the magisterium of the Church. They also promoted the spirit of sacrifice, as well as personal and community prayer, and encouraged their members to actively engage in the social life of the Church, including charity. Thanks to Catholic Action, numerous associations and

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<sup>5</sup> S. Urbański, *Formacja życia duchowego*, pp. 12–13; L. Boriello, G. Della Croce, B. Secondin, *Historia duchowości*, pp. 22–24.

<sup>6</sup> S. Urbański, *Formacja życia duchowego*, p. 13; L. Boriello, G. Della Croce, B. Secondin, *Historia duchowości*, p. 68.

<sup>7</sup> S. Urbański, *Formacja życia duchowego*, p. 14.

unions were established to provide material assistance to missions. Thanks to the growing interest in foreign missions, especially in Africa, an ecumenical movement emerged that turned to various Christian denominations, seeking fruitful cooperation with them in the field of evangelization<sup>8</sup>.

In the second half of the 19<sup>th</sup> century, the first centers of interior life began to emerge at universities and theological faculties (Vienna, Rome, Turin, Paris), and numerous scientific treatises on spiritual theology were published. There was a revival of Christian spirituality, to which the development of theological thought contributed significantly, especially in England and Belgium, Italy and Germany. Interest in the teachings of Aquinas, and through his thought the re-discovery of the patristic tradition, gave the theology of spirituality a new, more universal dimension. Under the influence of the inspirers of the renewal of the interior life and the founders of religious congregations, a modern spirituality began to awaken, rooted in tradition, constituting the foundation of the apostolate, flowing from the awareness of the value of the Catholic faith<sup>9</sup>.

## **2. Movements of religious and spiritual life renewal in Poland at the turn of the 19<sup>th</sup> and 20<sup>th</sup> centuries**

In the Polish lands at that time, as Karol Górski, a historian of spirituality, notes, there were basically no writers who, through their scientific activity, shed new light or showed new ways of spiritual life. This was still the case after World War I, confirmed by Father Jacek Woroniecki OP, who wrote that ‘in the great revival of theological sciences, which we have been witnessing for several decades, asceticism and mysticism played a very small part’<sup>10</sup>. However, this pessimistic view should not be fully shared, because, as Jerzy Misiurek claims, ‘at least to some extent the ideas of the old schools of spirituality were developed with new elements, especially in Poland’<sup>11</sup>.

In the 19<sup>th</sup> century, there was a religious revival in Europe, both among clergy, religious and lay people. It was a century in which many outstanding saints lived and worked, including: John Maria Vianney, Bernadette Soubirous, John Bosco, Teresa of the Child Jesus, Vincent Pallotti. We can mention other people of merit for the Church at that time: Fryderyk Ozanam, Fryderyk William Faber,

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<sup>8</sup> S. Urbański, *Formacja życia duchowego*, p. 14.

<sup>9</sup> Ibid.

<sup>10</sup> J. Woroniecki, *Nauka i program nauczania teologii moralnej*, Lublin 1922, p. 9; cit. per: S. Urbański, *Formacja życia duchowego*, p. 15.

<sup>11</sup> J. Misiurek, *Historia i teologia polskiej duchowości katolickiej*, vol. 2 (XVIII–XIX w.), Lublin 1998, p. 393.

John Henry Newman, Dezydery Mercier, as well as great Polish saints, blessed and candidates for the altars<sup>12</sup>.

The sources of the religious revival in the Polish lands should be sought in the independence and national movements, social and economic changes taking place, but also in the influx of ideas from Western Europe. Even before 1839, a group of Polish noble youth under the influence of Fr. Prokop Leszczyński, established contacts with the French renaissance represented by Fr. Lamennais, and joined the Brotherhood of the Sacred Heart of Jesus in Cracow. The first Conferences of St. Wincenty à Paulo, founded by F. Ozanam, were formed in Greater Poland. During his stay in Vienna, Ignacy Hołowiński became fascinated by the activities of Fr. Dvorak and propagated his ideas in the Eastern Borderlands. What is more, he translated and wrote religious works himself<sup>13</sup>.

The influence of the German religious revival was more pronounced in the Silesian lands, where Cardinal Melchior von Diepenbrock worked. Through visitations, sermons, pastoral letters, preaching folk missions, he tried to deepen the faith of the Silesians. In addition, he paid attention to the quality of seminary formation, both intellectual and spiritual. He invited new monastic communities to the diocese and sought the development of the Catholic press. Centers from Munich and Münster also had an influence, especially on Pomerania, and from the second half of the 19<sup>th</sup> century on Greater Poland. The theses proclaimed by the Bishop of Mainz, Wilhelm von Ketteler, who drew attention to socio-economic issues in a religious context, had a particular impact<sup>14</sup>. Currents of the Italian religious revival reached the Polish lands through the center of Turin, where, among others, John Bosco worked. It took place in the second half of the century, when the Salesians arrived in Galicia. However, the Roman center where W. Pallotti was active, was of greater importance for the development of Polish spirituality. First of all, he was influenced by Polish alumni studying in Rome at the time, who then returned to Poland as priests and ministered in various dioceses<sup>15</sup>. The work of Fr. Wiktor Ożarowski, a graduate of Roman universities, rector of the theological seminary in Łuck, a zealous initiator of deepening the spiritual life of future priests is noteworthy, 'Never have the clerical youth stood so high, famous for holiness and science, as for Fr. Bishop Piwnicki, under the management of Fr. Ożarowski', wrote Eugeniusz Iwanowski<sup>16</sup>. Currents of the Catholic revival from England reached the Polish lands mostly through emigration activists who published their articles in Polish-language magazines. The ideas of the convert,

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<sup>12</sup> Ibid.

<sup>13</sup> S. Urbański, *Formacja życia duchowego*, p. 16.

<sup>14</sup> Ibid.

<sup>15</sup> Ibid.

<sup>16</sup> K.R. Prokop, *Sylwetki biskupów łuckich*, Kraków 2001, p. 176.

then the Oratorian Father Frede W. Faber, had the biggest influence. They enjoyed great popularity and found a fertile ground, especially in Greater Poland<sup>17</sup>.

In the lands of the Russian partition, the precursors of religious revival, apart from the Capuchins, Fr. Honorat Koźmiński, Fr. Leander Lenzian and Fr. Prokop Leszczyński, were diocesan priests Stanisław Chołoniewski and the aforementioned W. Ożarowski, whose pupil was Zygmunt Szczęsny Feliński, a recognized preacher and confessor, professor of Petersburg Theological Academy, and then Metropolitan of Warsaw<sup>18</sup>. In the Prussian partition, the activity of Fr. Jan Nepomucen Fick, who in Piekary Śląskie cared for the preservation of the Polish language and the Catholic faith, should be recognized. He was also famous as the founder and promoter of the sobriety movement in Silesia, which thanks to him spread to other districts of Poland. Additionally, he organized folk missions, published songbooks, prayer books, and *Tygodnik Katolicki*. Other priests also joined the renewal current: Jan Gałeczka — parish priest from Olesno, and Józef Szafranek — parish priest from Bytom, who published religious literature in Polish and numerous guides on socio-economic issues<sup>19</sup>.

Fr. Jan Koźmian influenced by the French and German revival worked in Poznań. He edited, among others, *Przegląd Poznański*, which served to deepen religious knowledge and spread interest in church matters among the inhabitants of Greater Poland. In Poznań, the outstanding preacher Alojzy Prusinowski was very active, significantly contributing to the increase in the level of faith of the addressees of his sermons and homilies. In Galicia, the beginnings of the religious revival are associated with Jesuit and Tarnów environments. After being expelled from Russia, the Jesuits, living in the lands of the Austrian partition, developed pastoral activity through folk missions for all social strata, especially for the rural population. Among the Jesuits, Fr. Karol Bołoz Antoniewicz, the author of well-known and still performed texts of religious songs, imbued with theological depth, an outstanding retreat giver and zealous confessor, stood out. In the last years of his life, he belonged to the community that lived in the post-Cistercian monastery in Obra, from where he conducted a lively pastoral and preaching activity in Greater Poland. The Jesuits opened junior high schools for young people, established Marian sodalities, church fraternities, popularized May services, and established the Library of Writers<sup>20</sup>.

Among the creators of the Tarnów center is Bishop Grzegorz Tomasz Ziegler, who, inspired by the activities of Fr. Dvorak, personally took care of the organization of the diocese. Among other things, he established a theological seminary,

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<sup>17</sup> C. Kustra, *Kobieta i praca w koncepcji wychowawczej Jadwigi z Działyńskich Zamoyskiej (1831–1923)*, Toruń 2012, pp. 32–33.

<sup>18</sup> *Ibid.*, p. 33.

<sup>19</sup> *Ibid.*

<sup>20</sup> S. Urbański, *Formacja życia duchowego*, p. 17.



taking care of the appropriate staff of lecturers and tutors. He also created and developed a parish education network. His successor, Fr. Bishop Józef Grzegorz Wojtarowicz, in his retreat sermons and confessional, began a large-scale crusade for the nation's sobriety. However, the greatest influence on this diocese was made by Fr. Wojciech Blaszyński — parish priest in Sidzin, who by his own example of deep faith and zealous pastoral commitment contributed to the increase in the moral standard of life of the rural people. Thousands of faithful flocked to his parish to hear his sermons and confess. He organized a group of lay volunteers with an ascetic-apostolic profile from among the parishioners, calling them a 'catechetical team', whose aim was multidimensional service among pilgrims<sup>21</sup>.

At that time in Galicia an important personality in the socio-spiritual revival was St. Fr. Zygmunt Gorazdowski from Lviv. As a catechist, he initiated the custom of solemn Holy Communion, founded the Society for Mutual Aid of Priests 'Bonus Pastor'. He organized help in feeding the poor, established a Job Center for the homeless, and built the Saint Joseph's Institution for the terminally ill. He founded the religious congregation of the Sisters of Charity of St. Joseph, whose goal was to care for the suffering. Furthermore, he established a dormitory for poor students of the teachers' seminary and organized the Infant Jesus Center for abandoned infants and mothers with children. These are just some of the initiatives of Fr. Gorazdowski, who was proclaimed blessed in 2001 in Lviv by John Paul II, and canonized in Rome in 2005 by Benedict XVI<sup>22</sup>.

In the Polish lands, the spiritual revival was also manifested in the religious and social women's movement. Ewa Jabłońska-Deptuła mentions two of its most important factors. In response to numerous deficiencies and errors in the field of upbringing and teaching Polish women, new female religious congregations were formed and the charism of some already existing ones was revived. The second factor that dynamized the women's movement was shaking off romanticism saturated with sentimentality, which, by idealizing women, did not provide them with appropriate conditions for formation and participation in social and religious life. An important role in improving this situation was played by female religious congregations, which dealt with the upbringing and spiritual formation of Polish girls<sup>23</sup>.

The Immaculata and the Sacré-Cœur sisters took care of the education of girls from the so-called upper classes. The Sisters of the Immaculate Conception were the first in Poland to develop an independent pedagogical system, and following the social changes taking place at that time, they admitted candidates, also of peasant origin, to their schools. The need for the formation of the Polish

<sup>21</sup> Ibid, pp. 17–18.

<sup>22</sup> *Święty Zygmunt Gorazdowski*, [https://www.rkc.lviv.ua/category\\_2.php?cat\\_1=8&cat\\_2=85&lang=3](https://www.rkc.lviv.ua/category_2.php?cat_1=8&cat_2=85&lang=3) [accessed: 1.04.2023].

<sup>23</sup> S. Urbański, *Formacja życia duchowego*, pp. 17–18.

intelligentsia was noticed by the Ursuline Sisters of the Roman Union. They were the first to organize schools with an extramural teaching formula, primarily educating future teaching staff in them. The Felician Sisters, the Family of Mary, the Servant Sisters and the Dominican Sisters of the Third Order took care of the formation of poor children and youth living in cities. The Nazareth Sisters, similarly to the Resurrection Sisters, ran dormitories for girls undertaking higher education<sup>24</sup>.

Not only did monastic circles influence the development of religious and social life in Poland, but it was also the merit of many secular circles. Thanks to the inspiration of Archbishop Jan Paweł Woronicz, Klementyna Tańska-Hoffmanowa, Eleonora Ziemięcka and Narcyza Żmichowska became involved in the process of raising and educating children and young women in Mazovia. In Galicia, at the beginning of the 20<sup>th</sup> century, the 'els' movement was established, bringing together a group of outstanding people promoting Christian moral principles, whose co-founder was Professor Wincenty Lutosławski. Members of this movement became involved in the emerging scouting movement, giving it an ideological shape by clearly defining moral goals for young people. It was expressed in the scouting slogan, 'In the service of God and Homeland'<sup>25</sup>.

### **3. Main currents and schools of spirituality in Poland at the turn of the 19<sup>th</sup> and 20<sup>th</sup> centuries.**

#### **3.1. Christocentric current**

Christocentrism assumes the dominant place of Christ in Christian spirituality. The current developed primarily in the main schools: Alphonsian, Salesian, Oratorian, Michaelian, Pallottine, Ignatian, Polish Resurrectionists, Sisters of the Resurrection. In Poland in the 19<sup>th</sup> and 20<sup>th</sup> centuries, St. Klemens Maria Hafbauer and Bernard A. Łubieński were active. Following St. Alphonse Liguori, they reminded that the holiness and perfection of man depend on a relationship in which love for Christ, the Son of God, the Savior of the world, plays the dominant role. This love sustains all virtues in the heart of man, making him more perfect and enabling him to respond adequately to God's love. God loves above all in his Son, who by His own obedience redeemed the sin of disobedience of the first man and of all humanity, restoring divine filiation. The Salesian school pointed to Christ as a model of perfect life, possible to imitate thanks to servile love and personal asceticism. A manifestation of Pallottine spirituality was the cult of the Heart and passion of Jesus and the Eucharist. The founders of the school recom-

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<sup>24</sup> Ibid.

<sup>25</sup> Ibid, pp. 18–19.

mended frequent Holy Communion, adoration of the Blessed Sacrament and various forms of worship of the Crucified Christ. Thanks to the biblical inspiration, they formulated many terms given to the Savior, and above all they called Him Love and Mercy. Saint Vincent Pallotti pointed to the imitation of Christ's apostolic commitment as a way of being 'transformed' into Him<sup>26</sup>.

The Christocentrism was also dominant in the spirituality of the Resurrectionists. Plotting the way to union with Christ, the co-founder of the school, Fr. Piotr Semenenko divided the process of prayer into three stages: to Christ, together with Him, and transformation into Him, when Christ prays in us. Due to the qualified passivity, he called the latter state mystical death. At the end of the 19<sup>th</sup> century, thanks to the initiative of Celina and Jadwiga Borzęcki, the Congregation of the Sisters of the Resurrection was established. The basic task of the assembly is to point to Christ's 'Way, Truth and Life'. Through the resurrection Christ brings to everyone justification and hope of future glory. The sisters pursue this goal through the testimony of their life and apostolate, especially among the elderly<sup>27</sup>.

Blessed Fr. Bronisław Markiewicz, emphasizing the importance of human work, perceived it in a Christocentric perspective as it unites with Christ and His salvific work. Jesus, in fact, as a true man, toiled at work that is part of human existence and recommended it as a means of attaining the Kingdom of God. When work is done in union with Christ, the blessed taught, it becomes a source of human sanctification and perfection. Therefore, a man should willingly overcome fears related to the hardship of work as it is one of the forms of becoming like Christ<sup>28</sup>.

The Christocentrism of the spirituality of the discussed period was also expressed in the cult of the Sacred Heart of Jesus. One of its eminent promoters in the Polish lands was undoubtedly Fr. Stanisław Stojałowski (1845–1911) who was active in Galicia. In the spirit of this cult he encouraged the renewal of social life, especially in rural environments. He founded the 'Apostolate of Prayer' movement, led it and distributed special leaflets promoting devotion to the Heart of Jesus. An important event was the consecration of the diocese of Gniezno and Poznań to the Heart of Jesus by Primate Mieczysław Ledóchowski. In 1894, St. Józef S. Pelczar founded the Congregation of Servants of the Sacred Heart of Jesus (Sisters of the Sacred Heart), which focused on the love of Christ expressed in His Heart. Bl. Fr. Honorat Koźmiński, who confessed, 'The heart of the Lord Jesus has become our main stimulus, focus, strength and motivation to work on the salvation of our neighbours'. Among other things, for this purpose, he found-

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<sup>26</sup> J. Misiurek, *Historia i teologia polskiej duchowości katolickiej*, pp. 393–395.

<sup>27</sup> *Ibid.*, p. 395.

<sup>28</sup> *Ibid.*, pp. 395–396.

ded the Congregation of the Servants of the Sacred Heart of Jesus. Moreover, in his teaching he paid special attention to the rewarding and consoling dimension of the veneration of the Sacred Heart. He called, 'Let us comfort the Heart of the Lord with love and sacrifice'. From the experiences of the cult spreading at that time, the spirituality of St. Urszula Ledóchowska, considered one of the most fervent devotees of the Heart of Jesus in Poland. The culmination of her personal experience was the founding of the Congregation of the Ursulines of the Agonizing Heart of Jesus in 1920. The spirituality of the sisters focused on worshipping the Heart of Jesus in close connection with the cult of the Blessed Sacrament. In her writings, Urszula Ledóchowska combined these two aspects of piety<sup>29</sup>.

### 3.2. Mystical current

There are three territories in Poland where many mystical people grew up at the turn of the 19<sup>th</sup> and 20<sup>th</sup> centuries. Jerzy Matulewicz and Faustyna Kowalska come from the Mogilev-Vilnius area. The following people are associated with Galicia (Krakow-Lviv): Marcelina Darowska, Aniela Salawa, Zofia Tajber, Adam Chmielowski, Józef Kalinowski, Leonia Nastał, Roberta Babiak. Cecylia Działyńska, Wanda Malczewska, Eliza Cejzik, Eleonora Motylowska, and Honorat Koźmiński came from other Polish lands<sup>30</sup>.

The spiritual experience of mystical people indicates a deep relationship with God. This union flows from the initiative of the Creator Himself, whose invitation man accepts in full submission. God only works because man allows Him to do so. In the mystical life, therefore, there is a change in the way of acting. The activity of man gives way to the activity of God, to which the mystic surrenders. Then we speak of a state of mystical passivity. A person has the impression that love completely fills his interior. Therefore, his union with God is experimental. Although the mystic feels the presence of God, he cannot describe it in words<sup>31</sup>.

This experience of union with God is the essence of the mystical life. On December 19, 1941, in a private vision of Sr. Roberta Babiak, she saw Jesus saying, 'Do you know what the mystical life is?' Lord Jesus, I answered, I read a book about mystical prayer once, but I forgot everything and I do not know what mystical life is all about. The Lord Jesus continued, 'A mystical soul lives hidden in God, lives like a child in its mother's womb' (Diary, 4, 69)<sup>32</sup>. In this message we

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<sup>29</sup> J. Królikowski, *Kult Serca Jezusowego*, <https://naszdzienik.pl/wiara-kosciol-w-polsce/107557,kult-serca-jezusowego-w-polsce.html> [accessed: 4.04.2023].

<sup>30</sup> S. Urbański, *Wprowadzenie*, w: *Duchowość polska*, ed. idem, Warszawa 2002, pp 7–8; idem, *Teologia życia mistycznego*, Warszawa 1999, p. 9.

<sup>31</sup> Idem, *Wprowadzenie*, in: *Duchowość polska*, p. 8.

<sup>32</sup> Ibidem.

find the truth about the Incarnation as the essential foundation that ensures the stability of an authentic mystical life. This truth is present in the writings of most Polish mystics. They are convinced that the normal way of spiritual life leads through faith in Christ, in His mystery of life and saving death. By believing in Christ, a Christian becomes a child of God. This childhood makes a mystical transformation in him, helps him follow Jesus, supports him in the development of his spiritual life and in realizing the love of his neighbour<sup>33</sup>.

At the turn of the 19<sup>th</sup> and 20<sup>th</sup> centuries, many mystical people lived in Poland, calling for a deeper religious life. Spiritual renewal was aimed at striving for an intimate relationship with Christ. At that time, many Polish theologians (P. Semenenko, H. Koźmiński, J. Pelczar, B. Markiewicz, R. Kalinowski) under the influence of the Spanish and Franciscan schools, perceived mysticism as a personal experience of deep union with God, which is an integration of natural values and graces. They focused on God and man, striving to bring the Christian to union with the Creator. They also describe their own spiritual experiences or those of people with whom they meet. Hence, they often use the expressions ‘enter the soul’, ‘death in oneself’, ‘die completely’. These terms mean the awareness that God is present in man, and this is accomplished through His unifying love. Union with God, even when a Christian feels His presence, is not easy to describe. Imprecise language has often been a major cause of misunderstanding between theologians and mystics, contributing to accusations of pantheism<sup>34</sup>.

Apart from the most famous Polish mystic from the beginning of the 20<sup>th</sup> century, St. Faustyna Kowalska, there are other less known women, representatives of the so-called experience mysticism, nuns Roberta Babiak (1905–1945) and Leonia Nastał (1903–1940) from the Congregation of Servants of the Blessed Virgin Mary of the Immaculate Conception. Both lived in a period of spiritual revival dating back to the 19<sup>th</sup> century and the development of devotion to the Sacred Heart of Jesus and in the era of Eucharistic piety. In this spirituality, the main place is occupied by the idea of rewarding God for personal and worldly sins and dedication to the Heart of Jesus as a form of God’s love. In private visions, Jesus convinced Sr. Leonia that spiritual infancy is a Christian’s personal kenosis by becoming like the Infant Jesus through the grace of acquiring supernatural features that are natural in an infant: sincerity, simplicity and gentleness. In one of the visions, Sr. Leonia heard and wrote down in her diary that the life of the Infant Jesus could not be treated as a carefree sleep or rest of a child, but one should adore the Crucified in Him, and love the Infant in the Crucified One<sup>35</sup>.

Leonia Nastał calls infancy a school where Jesus Himself teaches. The purpose of man is to give glory to God. In the revelations, Christ calls this action

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<sup>33</sup> *Ibid.*, pp. 8–9.

<sup>34</sup> *Ibid.*, p. 10.

<sup>35</sup> *Ibid.*, p. 11.

‘the pinnacle of man’s vocation’. However, God wants perfect glory, i.e. glory that is given to Him with all the strength of being, such as it receives from the ‘mouth of babies’. Explaining the words of Jesus, Sr. Leonia adds that infancy is a descent one step lower than the path of spiritual childhood. It is necessary — as we read in her Diary — ‘to descend from the heights of pride, high self-esteem, from the heights of imaginary greatness, into the lowlands of humility and self-forgetfulness’ (58).

In the atmosphere of spiritual infancy, both mystics experienced complete union with God, in which they forgot about themselves and participated in the life of the Triune God. They experienced His love based on living faith and boundless trust. They cherished the secret of ‘spiritual infancy’ as a complete renunciation of their own will. Sister Babiak, little known in Polish spiritual literature, is an example of mysticism of the interwar period, called the ‘third period of Polish golden mysticism’<sup>36</sup>.

### 3.3. Ascetic current

Alphonsian spirituality, implanted in Poland, specified the catalog of ascetic practices that were supposed to lead man, following the example of Christ, to accepting God’s will and uniting with Him. Detachment from the world, things and people was an integral part of this experience. Thanks to the mortifications of the flesh and external penance, the ‘old man’, the man of sin, is destroyed, and the ‘new man’ is strengthened. The entire Christian moral and ascetic teaching is derived from the awareness of the process of incorporation into Christ. The continuation of this idea was the ascetic concept of St. John Bosco, opening the way for man to intimate union with God. In the Polish lands, this current was spread by the Salesians, who, following their founder, emphasized that holiness is not for chosen people, but for everyone. They advocated work and temperance as the path of Christian perfection. Pointing to the factors that increase holiness, they encouraged an intense sacramental life, active love, prayer and detachment from material things. They also emphasized the importance of asceticism in the sphere of sensual life. The Polish Resurrectionists, while emphasizing poverty and nothingness, called for kenosis — ‘personal destruction’. At the same time, they emphasized the role of humility in spiritual life. Saint Rafał Kalinowski, devoting himself to penance and mortification, also encouraged his penitents to enter this path leading to a fruitful union with God<sup>37</sup>.

<sup>36</sup> S. Urbański, *Wprowadzenie*, w: *Duchowość polska*, p. 11.

<sup>37</sup> J. Misiurek, *Historia i teologia polskiej duchowości katolickiej*, pp. 404–405.

One of the most expressive representatives of the ascetic current in Christian spirituality in Poland was Bl. Fr. Bronisław Markiewicz. In his opinion, every person can strive for holiness through penance, which is manifested by mortification, i.e. restraint, as well as prayer. Love of God and neighbour also grows through mortification. Thus, restraint leads man to love, and thus to harmony of soul and body. In practical terms, continence is the mastery of the passions, the self-mortification. Moreover, conscientious performance of duties during work can give it a penitential dimension. In a positive sense, however, this love of work gives it great value and unites it with Christ the Redeemer. Additionally, Fr. Markiewicz attributes greater value to internal mortification than external. At the same time, he emphasizes that both types of mortification are needed in the development of the Christian life. Virtues play an important role in interior mortification. Obedience is one of the most important, because a man, being obedient to his superiors, surrenders his will to God's love. According to Markiewicz, the virtue of obedience is one of the fundamental stones of the spiritual edifice of Christian life<sup>38</sup>.

In the life of a Christian, important functions are also played by the virtues of chastity and humility, which allows one to overcome selfishness. Humility, which is an unfailing source of holiness, makes man put God at the center of his life and action. Practicing this virtue is essential because it is clearly justified in the teachings of Jesus. Its fruit is inner joy. When humility dominates a person's life, Markiewicz claimed, the greater the similarity to Christ, and the greater and truer the love for God is, the greater the holiness. Blessed Fr. Bronisław Markiewicz significantly enriched the ascetic thought of St. John Bosco, and for this reason he can be considered the creator of a separate school of spirituality, whose characteristic features are: humility, mortification, love of God and neighbour, and penance<sup>39</sup>.

## Conclusions

The life and activity of Jadwiga Zamoyska, née Działyńska, coincided with a period of religious and social revival in Europe and in Poland. Undoubtedly, the multithreaded currents of this renewal had an impact on the dynamics and history of her spiritual life. Her activities, set in this era, were important for preparing Poland's revival of independence, as well as for consolidating the fundamental values of the Catholic faith among the multi-layered community of women, primarily in Greater Poland.

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<sup>38</sup> Ibid., p. 406.

<sup>39</sup> Ibid., pp. 406–407.

In 1868, after the death of her husband, who supported her in every area of her life, especially in the spiritual sphere, Zamoyska experienced a crisis of faith and was seriously ill. Help in overcoming this state comes from oratorian priests, with whom the spouses were friends before, Fr. Adolphe Perraud, French Filipino, later Cardinal and Bishop of Autun. In the meantime, at the age of only 18, the youngest son of Jadwiga Zamoyska, Witold, dies. Depression returns and Zamoyska intends to devote herself to an intense ascetic life, detached from people and the world. However, thanks to the spiritual guidance of Fr. Perrauda, an aristocrat, she decides to organize a school of life for women, thus joining the trend of religious and social renewal in Poland<sup>40</sup>.

The Economic School founded in Kórnik in 1881 by Jadwiga Zamoyska and the branch of this educational institution in Kuźnice was a complete novelty in Poland. The hallmarks of its triple purpose were: the cross, the book and the distaff, i.e. prayer, study and work. The goals of the school coincided with those set by the Filipinos since the 16<sup>th</sup> century, realizing the charism of their founder. Thanks to the discipline of prayer, study and work voluntarily adopted by the boarders of the school, in accordance with the current of thought of the French oratorians, the formation of young women of various classes and social strata took place. In this way, Zamoyska wanted to enable the penetration of social classes, to inculcate the principles of a conscious and thoroughly understood Christian life, to teach respect for every job in the belief that it is always worth doing it best<sup>41</sup>.

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<sup>40</sup> M. Czapska, *Wstęp*, in: J. Zamoyska, *Wspomnienia*, Londyn 1961, pp. XXVIII–XXIX.

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